18

11

Ignorance & Error

REPROVED:

Being an

Taylor (Thomas) a Quaker

ANSWER

TO SOME

QUERIES

That one *John Reynish* wrote to two of the People

CALLED

QUAKERS.

ALSO

A few words by way of [illegible] to the Teachers and [illegible]

PRESBYTERIANS, INDEPENDENTS,

With a Word of Exhortation to Verity.

Also a Word of [illegible] and Warning of love to them, to hasten out of [illegible] Zion the City of Holiness: with a Word against [illegible] that were Persecutors.

Printed in the Year, 1662.

ANSWER

TO SOME

QUERIES

THE EPISTLE to the READER.

When the Lord God of Eternal Power began by his Spirit to move in these Nations in the late times of trouble, and there was an opening in the times for the zeal of the heart to work out it self, then every one betook themselves to that fellowship and people that agreed most with the working principle that was in them, and so there came a distinguishing and knowledge of those seeking souls according to some thing most obvious to the eye of the world, and so they called some by the name of Presbyterian, some Independant, and the like: For as for those called Prelatical, they were out of such a pressing nature as to seek forward much after the Spiritual Kingdom, but rather breathed after their old form, how they might come in that again, (without the former troubles) to lie down in that: But those called Presbyterian or mixed Independent (in answer to whose Queries or one of them, the ensuing sheets are) they seemed so zealous while the worlds power countenanced them, as though they would have taken Heaven as it were by force; and not only so, but even of late also, since the second Charles *came in, and they began to be put out of their high places by some old incumbent, as they call them, or upon some other account, as zeal or so, yet did some of them keep up their customs of preaching amongst people in publick where they could get place or audience, in so much, that the boasting spirit began to get up in some of them, as in this* John Reynolds, *as though nothing should stop their passage, and so would have all accounted liars that had said to the contrary: But behold the wisdom of God in suffering things so to come to pass, that all things might be fully manifest: And so an Act of Parliament must come out against them unless they will conform. And then lo, behold this shower of rain forces in their tender heads, as not being able to endure the sharpness of the storm for want of the true Spiritual Armour; For words and profession could never secure any from the fiery trials that are still ordered in the wisdom of God for the manifesting of every seed: So if these ensuing answers may be serviceable unto any of these zealous hearts to provoke them to a further search of themselves, and be a means now when they are something low, to give them a sight of any*

thing wherein they have sinned against God, and erred from his way of life, and so to move them to repentance, it will be well, and a gladding of my heart, and of my brethren, who cannot but desire and endeavour not only theirs, but even the good of all men; yea of them, that either in times past have, or at this day do shew the greatest enmity against us; for we know, they have of them understand aright the innocency of our hearts to them, and the fear and love of our souls to God and his truth; for if they did, how could they forbear to love us! But glory to God for ever that hath given us not only to believe, but even as need is, to suffer for his Name and truths sake, and to pass by great offences done to us, which in love to the soul we could desire might be also the portion of all that name truth. Rest: Gods servant.

T. Taylor.

In the year 1662.

IGNO-

IGNORANCE and ERROR

Reproved, &c.

JOHN REYNOLDS, A Paper of Queries (coming to my hand) as ſeems from thee to *John Finch*, and *John Payton* of *Dudley*, and weighing it well, I could not but in obedience to God write ſomething to it, not ſo much for the uſe of theſe two young men, who by the Light that God hath raiſed in them do ſee thy deceit therein, as for the ſake of ſome ſimple people who are as yet admirers of thee, and deceived by thee, and ſuch like who under a pretence of zeal for the letter of Scripture, and things you have ſet up in your wills under the name of Ordinances, not knowing nor conſidering that Chriſt is come the end of all things to them that believe: though you may ſometimes unwillingly light on Scriptures that ſpeaks the thing, and ſo if by what here may be ſaid, the truth may more appear, and their ſimple ſouls be helped, God will be glorified, and that will be reward ſufficient: but before the Queries themſelves be anſwered, ſomething may be ſaid to that which goes before them in that Paper, and from that I have noted the nature of thy fawning, flattering, ſelf-contradicting and confuſed ſpirit; but to hide that from the light thou backs thy ſayings with quotations of Scripture, as though mentioning what the holy men of God ſpoke by the true Spirit, could prove that to be true Spirit which acts in thee: Nay, nay, the day is dawned praiſed be God, and the Sheepskin no longer can hide the Wolves from being ſeen of the Lambs of Chriſt, for ſuch hear Chriſts voice and follow him, and ſo are children of the Light but the ſtranger they will not follow, though he may paint himſelf over never ſo cunningly with words, but all your fair words in the beginning of your work, ye fair ſayers whether in Pulpit or in Preſs, is but to make way for your ſting that follows, for you reſemble the Scorpion whoſe ſting is in his Tail, mentioned

in

in *Revelations*: for the end of all thy fair words here, is but to draw these young men from the simplicity that is in Christ, and his light that lighteth every man that cometh into the world, for the great malice of thy heart is against the sufficiency of Christs light in every man, and so would have something to be added to it from without, that so thou may'st bring in thy own traditions; but what condition shall one gather by thy words these two men *John Finch*, and *John Payton* were in at the writing of these Queries to them, for one while thou seemest to apply Scriptures respecting the conditions of the unbelieving Jews to them, and another while thou applies those that respect the condition of pretty well-grown Christians: but however the sum of all is, to perswade them from following the light of Christ in them as not being sufficient, and so thy love is not testified unto them in deed and in truth, as thou say'st it is, but in meer hypocrisie and deceit, as may further appear: But what is that foul enlightning Commandment *Psalm* 29. 8. whereby thou seemest to desire they may be enlightned? is it this letter without, or the Light of Christ within? if thou say the letter, as thou must say, or else thwarts the whole current of thy Doctrine, and then all that have eyes may see thee to be an outward Jew only: but if thou say with us, it is the Light of Christ that shineth in darkness, *Joh.* 1. which at the Commandment of God shineth out of darkness, 2 *Cor.* 4. to give the knowledge of Gods glory to man in the face of Christ, then the business about Sufficiency of the Light between us is at an end, and the truth stands over thee from thy own words. The next is, when thou hearest the Scripture mention thy windy, slighty, crafty Doctrine of deceivers, *Ephes.* 4. 14. Then thou shouts thy sling at the innocent, and would'st have people believe that is to be applyed to us who preach Christ and his all-sufficiency in, and for every one that can receive him, who is near every man, and by his Light shineth to Conviction and Judgement in every man, who would have all men to be saved and come to the knowledge of his truth, which is nigh in the heart and in the mouth; but this was the Apostles Doctrine, and so not to be condemned nor taken heed of in us; but thou goest on telling of two wayes of deceiving, the one thou namest the upper way (which thou say'st) is by Philosophy, the Traditions of men, Rudiments of the world, and Sciences falsly so called:

and praised be God thou art as it were forced by the Light in thy conscience to acquit us from being of this number; but truly the Light in our conscience tells us expressly, that thou *John Reynolds* art one of them that are in this upper way, as thou callest it, of deceit, for of Philosophy, Traditions of men, worldly Rudiments, and false Sciences is the body of thy Divinity made up, as well as other of thy brethren the Hirelings thou would'st condemn, for the difference is not in the nature of your Doctrine, but in the form. And so though an Idol of gold appear more beautiful than one of baser mettle, yet it is an Idol still, and so you are both in the fighting and persecuting nature as all Idolaters are; *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*, but both against *Judah*; one for the Common-Prayer, another for the Directory, but neither will own the Lambs Light in you, to teach and guide you; and so though you may have a form of godliness more painted then they, yet denying the power (Christ in man) you are all alike to be turned away from: And so *John Finch* and *John Payton* in turning from thee as well as the other Formalists, are excusable; and though thou goest about to perswade them from the truth by telling them of a lower way of deceiving by a voluntary humility, and neglecting of the body, and wearing a wrought garment to deceive, which thou would'st intimate to be our condition, yet this will not deceive their minds if they keep to the true Light of Christ in them, for in that they feel our garment to be smooth and sweet through the Fathers love, not rough or hairy as the Hypocrites is, who kill one another about their wayes of worship; but for voluntary humility in the will offered up by heaps, which is no better than filthy smoke in the nostrils of a pure God in this day; and praised be God that hath brought us from this into the true humility: but how thy words of accusing us here of neglecting the body, and afterwards of drunkenness, can agree, let the wise in heart consider, but all in thy changeable nature and unstable, must needs be self-contradictors; and so who be the thieves that Christ in this day is crucified between is thus far in part, and will afterwards God willing more appear. Also it is observable from that Preface of thine further, where it is said that this latter, *viz.* namely the lower way of deceiving may possibly prevail, though not with the present multitude, yet some unstable souls that

have

have been once enlightned and have tasted the good Word of God, and the power of the world to come, but are not yet rooted and settled in the truth and grace of the Lord Jesus Christ; then I say, thou need'st not fear any of thy followers to be deceived on this manner, for none can be savingly enlightned who denies the sufficiency of Christs Light, the Grace of God, which hath appeared to all men, yea in their darkness shineth, though the darkness comprehend it not, as thou dost; and none can be truly said to have tasted the good Word of God who puts the letter for it, and denies the sufficiency of Christs Light, which is the Word nigh in the heart and mouth, as thou dost; nor none can truly be said to take the powers of the world to come, who denies to bow their hearts to the least measure of Christs light in them, accounting it insufficient, as thou dost: and sure is the real believers that had need to take heed of being deceived with fair shews and rough garments, for the Hypocrites are deceived already: but what Doctrine *John Reynolds* doth judge in these he calls silly Seducers and Quakers, to be amiss, and by these two men he writes unto to be taken heed of, may be gathered out of these *Queries*, which are some.

1. Because they say Christ lighteth every man with a sufficient light that cometh into the world.

2. Because they say that the measure of the Spirit of God in man is the true and certain rule of all duties.

3. Because they say, Christ himself and not the empty declarations of him, is the Word of God.

4. Because they say, Christ the better hope, being come, the less perfection thorough him is attainable here.

5. Because they say, judgement is committed to the Saints even whilst they are in the body, and therefore that they judge, and yet, says they, it is not they, but Christ that judgeth all things.

6. Because they make conscience of saying Thou and Thee to a particular, which is the plain language.

7. Because they say that all honour and glory, and worship is to be given to God alone, and not to any creature.

8. Because they say the true Church is in God, and so no unrighteous one in it or of it, and to such neither can the wicked Gods Church, nor a house of wood and stone be Church.

9. Because

9. Because they cannot own the worlds sprinkling of Infants with a little outward water, for Christs Baptism, and because they cannot own that for a right Communion, which is in sin, & who eat bread and drink Wine in remembrance of a coming of Christ, which they say shall never be while they are here, and the like.

But now something, the Lord assisting, may be spoken particularly in Answer to the Queries themselves, And the first of them is this,

Query 1. First question, If that Light which is within every man that cometh into the world, be sufficient without the Preaching of the Gospel, how is it that Heathens know little or nothing of the true God?

Ans. To this I answer, That thou run'st here upon a false ground, and so draws this and the rest of thy stumbling consequences from thy own imaginations, not from our words, for we do not exclude the Preaching of the Gospel from the Light, nor the Light from it; but say, that is the true Light that lighteth every man that cometh into the world; one loves the Light, believes it, and follows it, and is led to God, and so saved by it sufficiently; the other hates it, and it is his condemnation: and this is the Gospel Preaching, and this Light of Christ in every man is the Light of the glorious Gospel, whether it be declared of to the outward ear in words or not; but he that Preaches not this true Light, Preaches another Gospel, though there be not another Gospel: And I say unto you all people, if a seeming Angel Preach not this Gospel of Light, this grace of God which brings Salvation, which hath appeared to all men, and is the Saints only Teacher and Keeper, he is to be accursed; But whereas thou tel'st of Heathen: Answer, All are Heathens now, and ignorant of the true God, who know not the sufficiency of the Light that lighteth every man that cometh into the world, but thou askest in the end of that Query, two very childish questions: the first, Why we exhort all men to follow the Light within, if that be sufficient? I answer, Because it is sufficient, therefore do we exhort all men to follow it, for that which is not sufficient, is not safe to follow: and so you that are so full of words and ignorant of the sufficiency, beat the air and deceive the people, leading silly women ever learning, and never able to bring them to the knowledge of the truth, which perfects to God all the comers

thereunto. Thy second *Query* there, How could the Word of God be called a mistery hid from ages and generations, but now is made manifest, if the Light within be sufficient? and then quotes *Eph.*3.9 *Col.*1.25,26. *Mat.*11.25. I answer, That it was within and sufficient when it lay hid as a mistery, till Gods full time came of revealing it; and therefore Christ compares it to many powerful and precious, though hidden things and of little account to the outward view, as to a grain of mustard-seed in the earth, to a little leaven within much flower, to treasure hid in the field: and Christ said to the Pharisees, that Gods Kingdom was to be found in man, he excludes none, and those Scriptures thou set'st down, prove for this truth, and against thy roving mind which is in the outward observings, thinking to finde the Kingdom there, when Christ saith it cometh not that way, see *Luk.*17.20,21. what wi't thou conclude, it was not, because it lay hid! what Logick is this! doth not *Paul* there say, that the mistery which was so hid, and which he by the Spirit now Preached, was Christ in the Gentiles the hope of glory? and Christ was Light, and to this Light he warned every man to take heed; but the little children not the Masters, obey the voice, and so are led into the understanding of the mistery.

*Qu.*2. In the next general Query thou askest, Are not the Scriptures the Words of the Lord, whose Words are they? and why is the Scripture so often called the Word of God, and the Word of the Lord? and for this thou brings many Scriptures, as *Exod.*24.4. 2 *King.*20.26,27,28,29. *Isai.*12.6 *Jer.*36.4,6,8,11. *Acts* 19.10. 2 *Cor.*2.17. 1 *Thes.*1.8.

Ans. To this I say, first, That the holy Scriptures were given forth by holy men of God, as they were moved by the Holy Ghost, and so they may be called the Words of God, or of the Lord, not that Spirit and living Word, but that those Scriptures prove what thou bringst them for, to wit, that the Scriptures or writings without, is there called the Word of God, or of the Lord, is not true; it is said indeed in that of 2 *King.*20.16. that *Isaiah* said unto *Hezekiah*, Hear the Word of the Lord; and *Hezekiah* said, Good is the Word of the Lord; and in other places of Scriptures, that the Word of the Lord came to the Prophets; and that in the fore-mentioned place of the *Acts*, and *Corinthians*, and *Thessalonians*, mention is made of the Apostles Preaching the

Word

Word of God, all this is true; but of *Exodus*, and *Psalms*, and *Jeremiah*, mention is made of words, but what doth all this prove, but only, that the Word came to holy men, this Word was God, and as this Word moved in them and gave them wisdom and utterance, they writ or spoke forth words as a declaration of what was in the minde, or Word of God, or what God was, or so; and what though the Scriptures may be thus called the words of the Lord, or his Prophets, or Apostles, acted by his Power, which we never denied; this is nothing to the Hypocrites who use their tongues to say, the Lord saith, when he never spoke by them, but make a trade of the Scriptures for filthy Lucer; and by their much pressing the declaration to be the Word of God, have quite clouded the Word it self (Christ, from whence true words come) from the peoples minds, so that scarce any have any true living feeling after God in his Word Christ; for in the beginning was the Word before all declarations, and shall be after all the peaceable life of all that believe for ever: So that the Lord saw it good to stir up a people in these dayes to be true and living Witnesses of the Word, for the stopping of the mouths of all such as have gotten the words, as thieves from others, and so kept people in the form with themselves, alwaies professing, but never possessing the Power which the Scriptures Witness unto, and so the letter and empty words kil'd and do kill; but now the living Spirit and living Word being Witnessed, the Scripture is owned in its place, and Resurrection to life being felt, the Crown is set upon the Kings head, whose name is called the Word of God, who was, and is, and is to come, over all God blessed for ever more; and it is considerable, that the Ministers of Christ are never called Ministers of the letter, or words, but of the Word and Spirit, 2 *Cor.* 3. and that Christ and his Apostles mentioning the Prophets words, usually called them Scripture, and not the Word of God, as the custom of Hypocrites is now; all flesh is grass, and all outward sounds and signs vanish, but the Word of the Lord that endures for ever; and this is that Word, which by the Gospel (the Power of God) is preached, and by nothing else savingly, which when understood, people are one, but not before; for it is the weakness which is the wonder speaking, makes all dissention; so let the Scripture have its due, and the Word of God its due, and all is beautiful in its place.

Quæ. 3. In thy third, thou askest, how shall we know whether the Spirit that speaks in us, be the Spirit of God, or an evil spirit, but by trying them by the Scriptures? and for this thou bringest, 1 *Joh.* 4. 1. *Isa.* 8. 19, 20. *Act.* 17. 11. *Joh.* 5. 39. then thou replies, and as it were saies, if you say we know the Spirit to be of God because it convinceth of sin; then I ask, how do you know that to be sin, but by the Scripture? for this thou bringest 1 *Joh.* 3. 4. *sin is a transgression of the Law*; and afterwards saies, if we say that Spirit tells us it's of God, or that we know it but by its fruit, how do we know it not to be a lying spirit, or how do we know the fruits of the Spirit, but by Scripture?

Anſ. Now I say, by all this it plainly appears, that thou are no Gospel Minister, no Minister of the Spirit of God at all, but are a meer talker of the letter and law, not knowing what it saith, nor whereof it affirmeth; for doth not the new Covenant run thus, *I will put my Law in their hearts, and in their minds will I write it*, Jer. 31. 31. & *Heb.* 8. 8. and the Apostle that said unto his brethren, *Try the Spirits*, in that place 1 *Joh.* 4. 1. did not say, you have a writing without by which you know all things, but you have an annointing from the holy one, and this abides in you, and by this they know all things, 1 *Joh.* 2. 20, 27. according to what *Paul* in 1 *Cor.* 2. 15, 16. saith, *The spiritual man judgeth, or discerneth all things, but is judged or discerned of none*; for the natural man knows nothing aright, though he may have all the Scriptures to talk of without him; and though he may cry up in appearance, even as *Isaiah* said, to the Law and to the Testimony, yet he never goes to the Law or Testimony at all, for the Law is Spiritual and inward, and the Testimony of Jesus is the Spirit of Prophesie, as saith Scripture declaration; and by that Spiritual Law *Paul* came to the knowledge of his sin, to humiliation; but while he was but a Professor of the Law in the letter, he was alive without Law, but when the Commandment in Spirit came to be felt nigh in the heart, then sin revived and he died; And so will *John Reynolds* die when the Law indeed he comes to feel, but he is yet alive without Law, and from that ground comes all those Queries of his, to stop if possible, the holy Seed from coming into rest; but the Lord will break all bonds for his Elects sake, so that, in a few words, take away from this *John Reynolds* the letter,

and

and by his own words he is blinde: For they for he Questions how a man can either know the true Spirit, or sins, or the works, or fruits of either good Spirit or bad, but by the letter, so that his eye is in the outward book, and so no Teacher, no Preacher. For *John Reynolds*, the chief Apostle to hold forth a letter without them to be an eye to the world: nay, nay, they were to turn the people to the Light of Christ within them, that thereby they might see the Light out of all darkness, and false worships, for in thy Light, saith *David*, we shall see Light. O the riches of the Grace of God, that hath delivered *John Firth*, and *John Pain* from this blind guide *John Reynolds*, whose eye within is yet shut by the god of the world! 2 *Cor.* 4. 3, 4.

Qu. 4. Thou queriest, whether the Saints in your times are more perfect then Saints in Scripture times? And the rest of this Query is to plead for sin, and against sinless perfection, and in the conclusion of it, thou saist, no man can shew you one man that ever attained it.

Ans. Yea, to this I say, through the Lords great love we are able to hold forth to thee and all the world one perfect man, yea, such a one, in whose mouth there was found no guile, who did, and doth good, and sinned not, nor doth sin, who attained to a sinless perfection, and of such a man will we glory, not of self, nor of flesh, but of him who is made unto us of God, wisdom, righteousness, and all perfections, who is more perfect then thousands under the Law were. Go then, and stop all mouths, the Gospel day is witnessed, risen to the Lord, and in perfection of beauty do the believers now worship, and the righteousness of the law (that is sinless perfection) is fulfilled in us that walk not after the flesh, but after the Spirit. So *John Reynolds* to thee and thy company, I say, arise, stand up from the dead, come out of your own times where there is none perfect, for your times passe away into nothing, but for Scripture times (that's large, it is not, as thou wouldst insinuate) ended yet, for the Scripture is the Lord daily fulfilling, and will do it until time shall be no more, *which in the last is our to-day*, he that is, and not only they, but a hundred forty four thousand sinless perfect ones are mentioned *Rev.* 14. with many more.

Qu. 5.

Qu. 5. And for thy fifth Query, wherein thou saist, If those that are called Quakers esteem themselves the only true Christians in the world, then would I know where hath been their Church these 1600 years.

Ans. Tell this thy dark mind manifest thy self again, what stumbling is there in thy dark mind? this is like the Papists arguments to Protestants, but to this may be easily answered, that it is to be manifest to the conscience of any, as praised be God it is common, that we are of God, such a one will never ask such a question as this. But now to you who cannot own this Light in your consciences, we cannot be manifest, because the world knows us not; and then ask, where hath your Church been? I say, it hath been ever where it is at this day, to wit, in God and Christ, which when thou comest to the Light of Christ within thee, then thou wilt see, but till then we must be content to be hid from thee and all dark minds, and so to bear Christs reproach; but to all my dear brethren in Christ, I say, behold what manner of love the Father hath bestowed on us, that we should be called the sons of God; seeing Christ is the heavenly *Jerusalem* with all the Church of God, first-born of God whose names are written in Heaven, therefore the world knows us not, because it knew not our head first, 1 *Joh.* 3. *Heb.* 12. But as for thy telling of esteeming self, and the name Quaker, and the like, thou may'st take those words in again from whence they came, for self and names of our own giving we deny, and glory in the Cross of Christ, where the name of God is known, and as for the rest of thy Queries which tell of our unableness to give a proof of such people as we, before the last twenty years, or so, who placed Religion in Thouing and Theeing, and refusing to put off their hats, and *vain* decent ornaments in their apparel, and it is such froth by stuffing that it shames the end thy Profession, but thou maist know, that though you may do what you will, that are without Law to God, yet we are taught to fear the Lord, and whatsoever is pure, to mind that, and so our Religion stands in Christ, not in outward appearances, though the outward be as thou manifest, and so stumblest at the meanness of it; but what are those decent ornaments in apparel thou telleſt on? is needleſs Points, & Laces, and Ribons,

and

and such filth? then surely all Saints are one with us here; but for that thou saist, we rail against Priests Tithes, Idols Temples, and Idols worships, being such as yours; I say, though railing we deny, yet we can easily prove by Scripture, that holy men cried vehemently against false worships and worshippers, though they were guided as you are in all ages; but as for that, thou saist we rail against Baptism, and the Lords Supper, and singing Psalms, thou art found a great and false slanderer in this; for to let pass the word Railing, we deny that we so much as speak against Christs Baptism, or Supper, or his Singing, or that we take upon our selves to condemn any to hell; but this we say, that no unrighteous one or hypocrite hath any inheritance in the Kingdom of God, or of Christ, and he that is not with us, is against us, which in time, (though now seemingly small) words will be hard, and heavy for many to bear; and as for Christs Baptism and Supper, and singing in, and with the Spirit we dearly own, but the hypocrite and their leaven we deny.

Qu. 6. Thy next Query is something to the former purpose; & so that which is said may serve for that; but thou addest a great and wicked lye and slander, in saying we condemn the most eminent Saints and Martyrs, for thou saist they were not of our minds; and thou seemest much troubled, that thy self also (whom thou hast so high an esteem of) could not pass the censure of those thou scornfully calls Quakers; have any of them called thee deceiver and the like? I say, see if it be not true that might be thus spoken unto thee, for it is no derogation to the honour of truth, to say the truth it self may call a deceiver false accuser, and reproacher, which is a devil, by their proper names; For in *Matth.* 23. and *John* 8. see Christs language to the hypocrites of those daies, so the error was not in Christ, his calling them so, that were so, but in those Pharisees there calling Christ a deceiver, and devil, when he was not so, nor could be, and for the most holy and zealous Christians amongst you, that thou saist, had the like names from us; I answer, if any under the name Quaker called thee or any of thy company otherwise, then they in the Light saw true, or could make good, they were to blame; but if any in truth have declared your inward condition to you, though under such terms, you ought rather to repent then to kick and spurn at it in your hard hearts; for it will be hard for

you

you to kick against the pricks, and for shewing you may take that to your selves, whose throat is an open Sepulchre, wide opened against all that are holy and zealous in Christ, to seperate from you, and witness against your deceit; And so if thou callest holy and zealous Christians amongst you, together with thy self, be weighed in the ballance of truth, it will appear you are as far from that state, as the East is from the West.

But I demand how thou knowest the Saints and Martyrs were not of our perswasion and practice? for thou hast not Light that is pure and Spiritual raised up in thee as is manifest, nor eye in the head to judge by, but only judgeth with thy evil thoughts and false imagination; for we say in a few words, that our minde and practice is to believe on the Name of the Son of God, that true Light that lighteth every man that cometh into the world, and to love one another, and to labour to keep a conscience void of offence towards God and all men; And I read that the Saints and Martyrs were of this perswasion and practice with us, and so we have a cloud of witnesses both antient and modern, of the truth of this our way; and so if thou hast books that tell of other manner of Saints or Martyrs, I deny both them and thee, in calling them Saints, who are not; for the Saints of God and Martyrs of Jesus are one body in all ages, not loving their lives to death, that so they might always keep to Gods manifest truth in them, without denying it before men, and this is that which the Lord God hath wrought in us poor despised people, to the glory of his grace in this his day, that no flesh might glory, but as it is written, *Let him that glorieth, glory in the Lord, who alone is worthy.*

Qu. 7. But in thy seventh and next Query thou thinkest thou hast gotten something against us, because saist thou, we use to cry against you as Hirelings, and that you would Preach no longer then people put in your mouths, or so; but now saist thou, its manifest that many of these are ready to lose all for the testimony of Jesus, and to Preach the Gospel freely though it be in danger of imprisonment.

Ans. To which I answer, and say, that the testimony of those thou scornfully callest Quakers, against you, stands firm and true, for all thy, thy high swelling words of vanity; for we know none of you Preaching freely as yet, and the reason why you talk

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in the form you do it, because you can not keep your Sacrifices? O Hypocrites! what whining and complaining is there by you in the Land yet for your belly! Is it for preaching the Gospel that you have manifested your selves to be grand enemies of Christ and of the Gospel, by denying the sufficiency of the light which lighteth every man that cometh into the world, that is, and then put the letter for the Light, and so fight and strive with your brethren about your Idol and several imaginations of the letter, one crying up Bishop another Presbyter, and both of you ignorant of the true Bishop and Elder? But *John Knowles*, would it not thou and thy brethren be at the gain from your quarter again if Common-Prayer could be dispensed with? oh if you be brought in to such a softning frame! how is it that we have no more of your company in prison? Nay, nay, your old heart is in you yet, and ye would be sucking Lambs blood still if you had power, and than the God of Heaven sees, and will take vengeance on you for it; and that which you cannot do with your hands, you are doing with your tongues and pens, as is manifest. But I have often said, if you could Preach freely, that is, without a fee or forced maintenance in the state where you are, that would not at all commend you to God or his people: for you have run, and God never sent you, and therefore you remain in ignorance of him, and profit not them that follow you; for when did Christ bid young men the Universities of the world to learn him there? and when did he bid you go to such a place, and such a place, and there sit down, and eat the fat, and cloathe with the wool, and Preach the thoughts of your vain hearts, as you have done, and would do, and be guarded by the sword unto your power, that none should speak to you in your high places going and coming from thence? O call to mind the day of your fairest, and of your pride; the same measure you meet to others, is, God measuring to you; you must be broken to pieces because you turn not to the Lord for all this: And to the little despised thing, the light in your conscience, you must come, and bow before it, as others have done, before you be healed, and if it give you a word to speak, you may speak it; otherwayes you must be silent, or you perish; The Lord is arisen, and so if indeed you can kiss his Rod, you may finde mercy; but if you still go on justifying your selves in his sight, you shall cer-

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trinly wonder to nothing; the Lord hath said it, who is daily gathering his Lambs out of the mouths of all devourers, glory to his Name for ever. Thus what Testimony of Jesus can you endure or suffer for, who have so vilified and reproached the Spirit of Prophesie in sons and daughters, in servants and handmaids in these dayes? for the Testimony of Jesus, is the Spirit of Prophesie.

And now all people, I shall lay before you a little more the condition of this *John Reynolds* and such like howling men, who now thus cry up themselves for suffering Ministers of Christ as to the particular thing. In the former times before the wars when the Bishops had rule, there were some such that could not conform to all the fooleries of those dayes, and so could not enjoy their fat Benifices (though they loved them well enough) and so instead of suffering in old *England* fled into new *England* to avoid the cross, and so in process of time it came to pass that they got the Magistrates on their side there; and then their old wolfish hearts being still in them, they fell on persecuting the servants of God that came amongst them to witness to truth, in so much that of late years they have sucked the blood of several of our dear members in Christ; three they hanged on a tree, cut the ears of others, martyred the bodies of many with cruel whipings, spoiled the goods of many, and banished others for no other thing, but for owning the truth as it is in Jesus, and meeting to wait upon him.

Qu. 8. The eighth and next Query is such a vain and empty one, that the very setting of it down will be in great measure an answer to it, and it is this,

If there be no honest men in the world that are not Quakers, then is it not certain, that no honest man ever turned Quaker? then is it not as certain, that none but the wicked ever turned from us, and then where is our shame? Again, if all the graceless persons that are not Quakers, then how can any man turn Quaker if he will not first acknowledge himself a wicked and graceless wretch?

Ans. O crooked, twining, twisting Serpent, how cunning and crafty wouldst thou here appear in thy vain Philosophy, and false Science, to cast a mist before the eyes of the simple? yet praised be the Lord, the least child of Light sees thee well, and

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the seed of the woman shall bruise thy head, and thou shalt not proceed far, but thy folly shall be manifest to all, as the sorceries of *Jannes* and *Jambres* thy Fathers were, for the Lord is already at work the second time to deliver his *Israel* out of *Egypt*, and no weapon formed against his Seed shall ever prosper; but the horse and his rider shall fall, and the Beast and false Prophet shall be taken alive and cast into the pit, and everlasting praises shall be sung to the Lord God Almighty by the Lambs of his holy fold, as it is in *Zion* this day.

But let us see how this reasoning of thine would have helped the Jews and the Gentiles in the first times of the Gospel against the Christians, and to setting down thy words for them, only instead of Quaker putting in the word Christian thus.

If there are no honest men in the world that are not Christians, then is it not certain, that no honest man ever turned Christian? and if so, where is their glorying? and if all are wicked that are not Christians; then is it not certain, that none but the wicked did ever turn from us? then where is our shame? Again, If all are graceless persons that are not Christians; then is it not certain, that none but the wicked did ever turn from us? then where is our shame? would this have been good reasoning, either to have disproved the Christian Doctrine withall, or to have kept the unbelieving Jews and Gentiles in a safe condition where they stood? Nay, all must bow to the Son of God in his rising and going forth; for his going forth is prepared, as the Sun in the morning, who rejoyceth as a Gyant to run his course, and to this just one must every knee bow, and tongue confess; for his way is in light shining more and more until it be high noon and perfect day: and the Gentiles, though, as honest as *Cornelius*, Act. 10. and the Jew, though as blameless concerning the Law, as *Paul* in his own sense was, *Phil.* 3. must bow to him: Yea further, let all the Angels of God worship him. But as for the worlds inhabitants, both honest and wicked, we know that the whole world lieth in wickedness. And so, before you turn such Christians as quake and tremble at Gods Word, and work out their salvation in fear and trembling, you must be content to own your selves to be little less then dishonest, wicked, and graceless wretches, though into the true Israel flesh and blood cannot enter, and though you will not now own the

grace of God to be your Teacher, and so in that respect may be called graceless, yet you will one day know, that the grace of God which brings Salvation, and would have taught you, did appear unto you all; and so God will be clear of all your blood, and your destruction will be of your selves; and so because you have not received this manifest truth, the grace of God to be your Teacher, therefore are you given up to believe lies, as is manifest.

Qu. 9. Thy ninth and next Question is about ordination; and then queries, to what purpose did the Apostles, Evangelists, and Presbyters ordain Elders in every City, with fasting, prayer, and imposition of hands, if every person that will may run and ordinarily preach without any such ordination? And thou saist, you may see how persons were sent forth to preach in Scripture, *Act.* 13.23. and 14.23. 1 *Tim.* 4.14.

Ans. To which I say, That the purpose of God in ordaining Elders in every City, as is mentioned in that *Act.* 14.23. was not that proud and covetous men, who have a little worldly wisdom only to talk of the letter and wrest Scripture by, should perk up and set up themselves in the place of Gods Elders in Gods Church; But that in this Church by his Spirit in those Elders the body might be edified, and all kept in good order amongst them through love; Minde, this was the Church of God which was in God, 1 *Thes.* 1. 1. the body of Christ, flesh of his flesh, and bone of his bone, *Eph.* 5. 23, 24. Not a worldly people gathered in the will of man into a vain form without the power; not I say, the Synagogue of Satan, who denies perfection, and the sufficiency of Christs Light;

And that there is none knows any thing aright, but by the letter, as this *John Reynolds* doth; but the Church of God it was, who were all taught of God; and the Elders in this Church were not brought up at the worlds schools of learning, nor called of men Master, nor Hirelings, nor persecutors of the innocent, as the Presbyters of these dayes are; but they were holy men of God, of mean account in the world, raised up meerly by Gods Power out of the Heathenish and Jewish worships to know Christ in Spirit, and his anointing in them which taught them all things; and they were not such as got the Magistrate to help them to great Livings and fat Benefices, and compel all by his

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Iron sword to come in to them, but they were sufferers under all powers of the world, as we are to this day.

But whereas thou pretest of every man that is not so ordained, running in his own will or divinely to Preach, thou mistakest that to thy self, and your selves, who never were ordained by the holy Ghost, as they were from whom did the holy Ghost in their assemblies say, Acts 13. 2, 3. *Separate him, and him, for the work whereunto I have appointed them.* Nay, say you he came in and God never sent you; for you have heard his holy voice at any time; and therefore you prosit not the people at all, but make them more running to dispute against the truth, then they were before: they following their own brains and imaginations, and not the Spirit of God in the Scriptures, which is the Ordination of man had *Paul* at his first going out to Preach: see *Gal.* 1. he received not the Gospel by man, and so went not to man, no not to the Apostles themselves for Ordination and Commission to Preach, but immediately Preached Christ, as many have done, and do to this day, who go under the reproach of the name Quakers. And so God is restoring his Church to its Primitive Purity and Power, to the stopping of the mouth, and confounding the wisdom of all flesh, whether called Pope, Cardinals, Bishops, or Presbyters, that the true Eldership and Body of Christ, to Gods glory may again appear: And what rules and orders are, and shall be in this true Church, is known to God, and by him manifested, and to be manifested to the Body it self, and not to the world; for the world must neither have the right understanding, nor management of those things, no more then they had in those dayes, when it was said, I stand not to mans judgement; for the holy Anointing must be all in the Church of God for ever.

Qu. 10. Thy tenth and next Query, is a plain discovery of thy folly, and of thy manifest enmity against the simple appearance of truth in any discovery; and though thou say, the Scripture is thy rule, yet by it in the least thing thou canst not endure to be ruled, but plain language it self is thy burthen; and therefore thou askest, how it can be said, that ever Christ, or his Apostles, or Patriarchs, or Prophets, used the words Thou and Thee, when they never spake *English*? and how can it be unlawful for us to use the word *you* to each other? sith the same words in *Hebrew*, *Greek*, and *Latin* that signifie Thou, signifie You in

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the singular number also, and may be translated *You*, as well as Thou; and so it seems thou said, in *Sam.* 15. 27. to *Ahimaaz* & *John Reynolds*, didst thou read this Query twice over? or didst thou at all consider what thou said'st in it? was either the fear of God, or care of thy own credit before thy eyes when thou writ'st it? surely neither. But thou hast judged in thy self with thy vain thoughts, that because thou hast used to flatter thy poor hearers, and make them believe any thing for a truth thou speakest, thou writest, therefore it will be so with others: Nay, nay, the day is dawned, the Lord hath given his people an eye, wherby their abusers are seen through, and so this Light thou hast manifested as much nakedness and blindness to be in thee, as in the generality of them that say Mass or *Latin*, or read Common Prayer in *English*: Nay, I do believe many of them would be ashamed to argue thus, as thou dost, to wit, because Christ, his Apostles, Patriarchs, and Prophets, did not speak in the *English* tongue, therefore they did not the words Thou and Thee: how doth the Translators translate their words when they speak to no particular person, Thou and Thee, and never You, as may all over Scripture be easily found? thou might as well say, Christ, his Apostles, Patriarchs, and Prophets, said nothing at all that is recorded in Scripture in the *English* tongue, because they spake not *English*: so the Lord hath catched the wise in his own craftiness; but thou goest on, and saist the same words in *Hebrew*, *Greek*, and *Latin*, that signifie Thou, signifie You in the singular number also, and may be translated You, as well as Thou; which I say, is altogether false; for you is not at all singular, but plural altogether, and so the Translators of the Bible knew and therefore never translated their singular term in the foreign language to you in *English*, but Thou and Thee, as is before mentioned; and for that place in 2 *Sam.* 15. 27. thou settest down, and saist, it seems, that You is used to a singular there, it shames thee; for if envy to the truth had not blinded thee, thou might'st easily see, that the King speaking to *Zadock*, and saying, *Your sons and you speak out of Zadock and his son, but of Zadock, and Abiathar, and their sons*, are the very words next after, and in vain thou pleadst this, and so here thou hast committed that great error thy self, that thy generation use to charge falsly upon us; to wit, in taking a piece of a Verse that

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seeme to make for thy purpose, and leaves out the rest that shews fully the sense.

Qu. Thy cleverish and nice inquiry is for the world, where there is a seeke of the parts of an Advocate for Christ, not only pleading for the honour that is due, but also for the manner of it. Thy Doctrine is very pleasant to the fain man, and the world cannot have such Preachers as these, for ye are not only of the world, but chief Master-builders of the old house of the time. Abbas vvho loves the earthly woman. But know that Christ the second Adam is come, the Lord from Heaven above the earthly man, let all flesh bow before him, and give up his honour to him; otherwise this cannot fully applied unto you, that Christ said unto the Jews, *How can ye believe, that receive honour one of another, but seek not the honour that cometh from God alone?* John 5. 44. *For Christ received honour from God*, ver. 41. So that though there were times, that Angels were bowed unto, which were greater then flesh, Gen. 19. 1. yet a time came that Angels denied that honour, *Rev.* 22. 9. For now the Son himself was glorified, of whom it was said, *And let all the Angels of God worship him*, Heb. 1. 6. *And at his Name shall every knee bow*, Phil. 2. 10. And Christ said to the Devil, who was like to children, that would now be worshipped, *Thou shalt worship the Lord thy God, and him only shalt thou serve*: the Devil and Haman would be bowed unto, but the true Jew will bow only to God. But thou questionest, and saiest,

Qu. Whether did the Saints in Scripture-times sin, in giving honour, that is, (saist thou) a civil or inferior honour unto men, and upon occasion testifying the same by honorary words or deeds?

Ans. To which I answer and say, that the Saints in their weakness before the coming of Christ did, is not to be an example to us now; but we must all now, that would be approved to Christ, take him for our example, and to follow no man for our example further then they followed, or do follow him, and when the Apostles speak of worshiping him, it must be understood (as in some place it is mentioned) in the Lord; and that is not with cap, and knee, and false flattering titles and gestures, as the world useth, but in heart, and truth, as the Spirit of God moveth: so that a man must first be in the Lord

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[illegible] of the first false suppose otherwise, he knows not at all how to honour either God or man, but is a dissembling wretch, glazing fair shews outwardly of love, where nothing but fear, and [illegible] where [illegible] all his children being of the Lord, do honour the Lord, honour their Masters as the servants of one Lord, honour their Elders as fathers, [illegible] Saints love, honour [illegible] as brethren, [illegible] honour, which God the Scriptures satisfied in, how can you but honour God these things, or rather [illegible] believe, and so [illegible] from God only; and so the Scriptures will not help the sin [illegible] now [illegible] honour, which in [illegible] the Scripture saith, [illegible] And so all you Hypocrites of the world, who are giving honour to [illegible] receiving honour from it, cease your work, and let Christ have his due, or verily, he will break you all to pieces with his Iron rod. But in the end of thy Query, thy confidence [illegible] doe [illegible] in this vain work, about which would [illegible] matter, by telling people the honour from below, which thou hast been pleading for, must not be in opposition to, but in subordination to Gods honour. Nay, say I say, the true Christ, the Son of God is come, and all power in heaven and earth is given to him, and to all honour, and glory, and worship, is his due (and the due of none else) whom he so given of all his Angels and servants, both now and for evermore: [illegible] all people hearken and hear a word for your good: would ye be humbled then honour the Lord by obeying his voice, and he will honour you in due time, though for doing his will you lose the world's honour, he assuredly will, if so be ye be faithful.

Query 2. The next Query consulteth of a great book of the Ministry, as though it were unreprovable. And then queriest, whether that Ministry can believe fully and [illegible] Christian, which the Lord hath owned, and [illegible] with the conversion of many souls in [illegible] which, I say, if your Ministry were such as thou speakest of, then indeed it were not safe to condemn it: But where are these Converts thou speakest of to be a Convert, is to

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be turned from darkneſs to Light, and from the power of Satan unto God, bring forth the man that can witneſs thee to be a Miniſter of the Goſpel this way, that he may give us an account of the true hope, if he have in him. *But now cannot gather grapes of thorns, nor figs of thiſtles*, ſo thou being ſuch an evil tree as thou haſt manifeſted thy ſelf in theſe Queries to be, how can a true Convert be expected from ſuch a Miniſtry? but thou ſaiſt its in power, &c. and that many ſtubborn ſinners have been brought down on to their faces, and to confeſs that God is in you of a truth. But I ſay, it will be hard for thee to bring forth ſuch a man; for when I was to come among you, to declare truth againſt your deceit, as the Lord ordered me, I found a heap of hard hearted ſinners, more like to deſtroy the creature, than to be Witneſſes of truth. O ſhameleſs men that bring forth ſuch bad fruit, and yet with a whores fore head, dare take the Scriptures which ſpeak of Prophets in Gods Church in Gods power, and apply it to your ſelves, who deny the ſufficiency of Chriſts Light in man, and know nothing but meerly by the letter without, as thou for thy own particular, haſt made manifeſt, and ſo art ſenſual, not having the Spirit, as was noted in the third Query.

I obſerve alſo in this preſent twelfth Query, thy ignorance of the grace of God, for when thou haſt falſly boaſted of your Miniſtry what it hath done, thou ſaiſt, Is not this the grace of God that bringeth Salvation, &c. I ſay, now your Miniſtry not being the true, is far from being the grace of God there ſpoken of: but if it were the true Miniſtry, it were not the grace there ſpoken of; for the true Miniſtry is but a ſervice to that grace, not the grace it ſelf, for the grace of God is that which hath appeared unto all men, and that which brought Salvation to Jew and Gentile, as Gods gift without merit or works, and which was the teacher of the Apoſtles themſelves, as well as others; And ſo when people would have been ſetting up *Paul* for his Miniſtries ſake, he denied it, as nothing in compariſon of the all ſufficiency of the grace of God, and the Word thereof, to which only at beſt he was but a ſervant. But if it could be manifeſt, that any under or amongſt you were convinced of the evil of their waies in ſome meaſure, and ſo in their dark minds ſet upon a ſeeking after the unknown God, or ſo, which is the moſt

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can be found amongst you, and that rarely neither; this is no warrant, either for them to stay with you who are ignorant of the way out of sin unto God, neither is it any proof for you to be Gospel-Ministers, nor your Ministry to be a Gospel Ministry; For the Gospel-Ministry is not only convincing, but converting and perfecting, *Ephes.* 4, 11, 12, 13. which work ye have utterly denied, and so shut out your selves for ever from the Gospel-Ministry; and amongst the Priests of the letter, Law at best, must you be reckoned, which made nothing perfect, and hence it is that you are such bitter enemies to the Spiritual Ministration, or new Covenant mentioned Rev 8. And such earnest contenders for the outward shadows, outward Law, Tithes, Temples, Dayes, Priests, &c. as is now everywhere found. But for the true Power and Gospel-Ministration, it is risen above all your languages and tongues, and hath darkened the glory of all your fleshly forms and likenesses; And the babes of God are in obedience to God turned, and turning from you unto this his Power that perfects to God for ever: and *Pharoah* and all his host will not now be able to hinder praises to the Lord God for ever.

Qu. 13. In this next Query thou goest on seeking false covers to hide thine and your nakedness, asking how can the Quakers condemn your Congregations, because of some wicked unprofitable hearers, when Christ himself (saist thou) did not convert all his hearers? and for this thou bringest, *Mat.* 11 20. and *Mat.* 23, 37. and *Isa.* 49, 4. I say, all this will not cover your nakedness, O ye Teachers, nor your Congregations; for what have you to do to compare your selves with Christ and his holy Prophets? you that deny the immediate revelations and teachings of Gods infallible Spirit in these dayes, and instead thereof, set up schools of humane learning to make Ministers by. O Hypocrites, when will you give over perverting the right waies of the Lord, and leading the blinde into the ditch? You that love to be called of men Master, greetings in the Market, uppermost rooms at Feasts, chief place in the Synagogues as the Pharisees did, all which Christ disallowed: What have you to do to compare your selves with Christ and his Prophets? They are not Hirelings, and Fighters, and Pleaders for the worlds things as you are; And so though all that heard the outward declaration, or found of Christ, or his Prophets words, were not converted, yet that makes

makes nothing for you, who have only a form, and so convert none to God: But as I said before, beget them into your own Images, making them more able to dispute against the life of truth then some others, and so greater will be your condemnation: But now your Sheepe clothing being pul'd off, the Lord will be glorified in his Power in the conversion of many to himself without you: for he hath rejected your confidence, and laid waste your mountain, and the mountain of the Lords house is on top of all your mountains in this great day of the Lord, wherein all the children of the Lord are taught of the Lord, and walk only in his Light, which comprehends and teaches to avoid all the cunning crafty waies of the Serpent; and now not in your Congregations, but in that holy Assembly is *the swords beaten into Plowshares, and the spears into pruning hooks; and no war any more learned, but under the vine and fig-tree all sit eating their pleasant fruits, and taking the cup of Salvation*, and both praying unto and praising the name of the Lord.

But thou saist we have drunkards, fornicaters, *&c.* amongst us as well as you, and that they are with us at our prayers (if we have any) and that they are not so severely dealt withall as yours are; for thou saist some of yours cast them out which we do not.

Ans. Yea thou false accuser, such are cast out from us, and from the Church of God for ever, and with us they can neither eat nor pray, but with such as are ignorant of Christ and the sufficiency of his Light, and know no Light nor teacher but a letter without (as thou hast manifested in thy *Queries*) they may both eat, and preach, and pray; and when you cast out drunkards and fornicators from amongst you, you must cast out your selves, for in that nature you and all Hypocrites are; and so some of you are drunk with wine and strong drink, and some with the cup of the great Whore, some in the outward fornications, others in the inward, and some in both; so that all tables are full of vomit, and every bed defiled amongst you. And for the outward drunkards and Harlots, and such like (though we cannot but reprove and cast them out in that state) yet this we say of them, that they may sooner enter into the Kingdom of God then you that judge your selves free and are not; for you are so painted and conceited, *that it is easier for a Camel to go*

throughout be chief Leaders, that seeketh to enter in, and this makes your wound more uncurable, for you neither enter in your selves nor suffer others.

And for those words in thy Parenthesis, whereby thou questionest, whether we have any prayer amongst us, shows thee to be a great stranger to us and our practice; for prayer with the Spirit, and with understanding, we allow; and are taught to practice, and say with the Apostle, *Pray continually*, but the wicked Hypocrites the Lord rejects, whose prayers to God are abomination; and so it would have become thee to have said less of us, and to have judged more soberly and moderately of us, until thou hadst known us better then thou hast done; for thou hast little knowledge of us it seems by coming into our assemblies, but only judgest by hear-say, and false reports, which brings thee under condemnation and shame, when the Light now searcheth all things; but your waies and practices are well known to such as are now come from amongst you, and so in that they cannot be deceived. And now *John Reynolds*, to proceed, I see much of the wisdom of God in bringing thee forth thus to manifest thy self in thy Queries; and the next three Queries that follow, do with those already mentioned, fully manifest thy great ignorance of the reformation of things brought to pass in Christ; for the Law had but a shadow of the good things, and yet thou stickest not to plead for it; and so thou hadst need learn the first principles of Christian Religion, which thou remainest ignorant of, before thou be a Christian thy self, much more seeing thou takest upon thee to be a teacher of others; but to set down thy Queries themselves or so much of them as is the substance of the whole:

Qu. 14. And thy fourteenth Query is, Had not the Saints in Scripture-times their set places for publick worship as well as we? had they not their Temple, 1 *Chron.* 6. which Christ calls his Fathers house of prayer, and whips the buyers and sellers out of it? *&c.*

Ans. To which I answer, you have indeed an outward Temple or house made with hands, to worship in of your own devising, the old Popish Mass-house, and so cannot be called the Fathers house of prayer so well as the Jews was, for the Temple at *Jerusalem* was made by Gods appointment for the outward circum-

circumcision to worship in during the Law as a figure of Christs body to be manifested, and therefore he whipt buyers and sellers then out of the figure, as he doth now out of the substance; but you have not only the enemies nature in you, but you have brought forth his work into open view in your outward Temples also which were never built by Gods command, and so there is buying and selling amongst you as was amongst them, as every eye seeth: for there you men made Priests, sell words, the words out of dead books to the people, and they give you their money, glebe-lands, and tithes for them: O filthy merchandise! the Lord hath shaken his hand at your dishonest gain, and is whipping out such Merchants by his powerful truth out of his house; and your dead works which you sell at so dear a rate in your stone-houses which you call Churches, shall no childe of Light ever buy of you: for the true bread of God his free gift is now witnessed, praises for ever: One sort of the Merchant-Priests sell their Sermons and Mass to the people for money, another sort their Common-Prayer and Sermons, and the third their Sermons and Directory.

And thou *John Reynolds*, pleadest also for Synagogues and Pulpits, and when thou hast set down Scriptures that tell of the Jewish Temple, Synagogues, and Pulpit, thou askest if Christ and his Apostles did not resort to these places to instruct the people? to which I answer, first, That whilst the Jewish people stood, Christ and his Apostles did sometimes go into their Temple and Synagogues to Preach the Gospel of the Kingdom, and so an end of those things, and to bring them out of these things which they and you so much dote on and plead for; But they did never command Christians to build such amongst them, but told them their bodies were the Temples of God, 1 *Cor.* 3. and that those that abode in the Faith, were the house of God, *Heb.* 2. And these Christians never confined themselves or others to any certain or set place for the exercise of their conscience in the worship of God, but met everywhere as the Lord Jesus and his Apostles did; much less did they stir up the Magistrate, and drive the Jews out of their Temple and Synagogues, and the Gentiles out of theirs, that so they might creep into their houses, and under another form of worship live upon the Jewish Priests tithes, offerings, &c. nor upon the maintenance of the idolatrous

Priests,

Priests of *Diana* and the like Idols, as you O Protestant Priests to the shame of your profession have done and do at this day: what have you driven the Papists out of their Mass-houses, and do live upon their Priests maintainance of Tithes, Glebelands, Smoke-money, Garden-pence, Hand-money, and their rest of their fooliſh things? What cannot a man be born, marry, live, nor die, but you muſt have money for it? O horrible and filthy thing! ſtop your mouths for ever, for your folly is manifeſt to all, and you can proceed no further; And ſo you Prieſts of the laſt order called Presbyters, did not you drive out the *Prelates* out of their houſes which they had gotten from the *Papiſts*, and there you ſate down feeding upon the ſpoil of the people as your Fathers had done, and now think much that you are driven out again? and thus you fight with and drive out one another like wilde beaſts, ſtriving each of you to get power of others to be great in the earth, and do what you will in your fat paſtures. But as I ſaid, the Lord is ariſen to whip you all out and to pull down your neſts, and to reſtore all things to their primitive purity, as in the beginning before the Temples, Tithes, Pulpits, and ſuch things were.

Secondly, I conſider, that though I read that Chriſt and his Apoſtles went amongſt the people in their Temple and Synagogues, as we do at this day, to preach the end of theſe things, and ſo to bring people to the Word that was in the beginning before all things, that the worſhip might be in Spirit and Truth as it ought to be, *Joh.* 4. Yet I never read, that either Chriſt or his Apoſtles got up into their Pulpit, nor ever commanded his to perk up into a Pulpit of wood over the people as a Maſter of a Synagogue, to tell his thoughts of the letter as you do: for though *Ezra* a Prieſt of the Law had his Pulpit of wood to read or expound the letter in, in thoſe daies before the life was manifeſt; Yet now the Life Chriſt Jeſus is ariſen, whoſe voice in the heart and in all places is to be heard, without a Pulpit, and without money, and without price; and the Apoſtles preached this Goſpel in Towns and Country, where neither Temple, Synagogue, nor Pulpit was, but tumults rather; and ſo the Goſpel is not a thing that will ſet up its ſervants in worldly honour and eſteem; but indeed the contrary, which he that hath an ear may hear, but the wicked is ſo proud in heart, that neither Preacher

nor

nor Professor amongst them will stoop to the simplicity of it,

The next thing considerable in this *Querie* is, thy twisting and striving to keep up the honour of the old Masse-house; however, if it be but a name, though it want the nature, yet if thou canst save that, thou thinkest better that then nothing; and sayest, What though the Saints of God are called the Church? yet that cannot hinder the House where the Church meets, from being called a Church; a profound Reasoning: What is this the fruit of your cryed up Universities? what must every Place where any people meet, be called by the name of that people? what Logick is this? surely the wisdome of the World makes haste into its nothing again; God is utterly confounding it. Do you call the Place where the Parliament or Privy Council sit, the Parliament, or Privy Council? Do you call a barne, or such mean place, where the Saints of God now a dayes often meet, by the name of a Church? If we should reason for the Places where we meet as you do for yours, surely you would laugh at us, and might then well call us silly Women and Seducers indeed.

But to go on, thou bringst a Scripture as though thou wouldst prove the thing, and it is *Acts* 19.37. but the place being well weighed shames thee more; for the words in that place are the words of a Town-Clerk, a Worshipper of Idols, and they are these, *For you have brought hither these men, which are neither robbers of Churches*, (as *K. James* Translators of the Bible have it,) but in the Translation of the Bible by *Beza*, it is, *You have brought hither these men which have neither committed sacriledge, nor* &c. If *Paul* had spoken to him or others, and called a Stone-house a Church, as ye do, it had been something to the purpose; but the Heathen speaking there of *sacriledge*, improperly translated *robbing of Churches*, can neither be understood to speak of a Christian Assembly, nor the place where they assemble; for the covetous and idolatrous Coppersmith and his rude fellows mutter'd little what *Paul* had done to these; but this Sacriledge, whatever it was, it must needs respect something that the Heathen had in great esteem: but thou bringing this to prove that a house may be called a Church, because of the Church that may meet in it, is nothing at all to the purpose; for thou wilt not say, its like that the worshippers of *Diana* were the Church; for he that runs without

light

light must needs stumble, if not fall of en. So *J. R.* walk more soberly and take some light along with thee when thou hast to do in such things.

Then the last thing in this thy Quere is a secret confession of a weaknesse of thy own Arguments in this matter; and thou sayst, What though the Worship of God be not so tyed to any place, as formerly? yet there should be convenient Places for the Church to meet in.

Ans. I answer, The Worship of God now is not tyed to any set place at all, and so all your set Places that you plead for are in the will of man: and the true Church God both hath and will order it, and provide convenient Places for it to meet in, though the World cannot afford it on earth a place to be in at all. And for that thou concludest and sayest, What though our Churches have been formerly abused to Idolatry? so were the Temples and Synagogues abused to Idolatrous and superstitious worship, yet nevertheless did Christ and his Apostles make use of them: I answer, What use Christ and his Apostles made of the Temple and Synagogues of the Jews, is in part before declared; To which this may be added;

As for Christ, he was according to the flesh, of the Jews, made under the Law, and so he was to cleanse the Temple, a figure of his body, and fulfill the rest of the Laws shadows and Customes, and so end all, and through the Gospel bring life and immortality to light, and to consecrate the new and living way through the death of all old things; for he nailed them all to his Crosse, and they dyed with him; but he arose from the dead, and not to bring up the old dead things again, as thou *J. R.* and thy generation would have, but to make all things new; for saith he that sitteth on the throne, *Behold, I make all things new*, Revel. 21. 5. glory to his name for ever; but none can see God in his throne, but in the light that comes immediately from him, *which lighteth every man that cometh into the world*, which the Worlds builders did always deny and reject, as they do at this day: And for the use the Apostles made of the Temple or Synagogues of the Jews, it was as is formerly set down, to treate with them there of things pertaining to the Kingdome of God, the Jews, not the Christians, being assembled there; as the servants of God called by the World Quakers do at this day, to bring

people

people both then and now from the shadows unto the substance Christ Jesus, who hath said of his body, *Destroy this temple, and I will build it again in three dayes*: and so the three dayes being come and finished, the Temple that is holy was built again, and God worshipped and glorified in it; but nothing that defileth or loves a lie can enter into, or be joyned unto it: But the Jews were more reasonable in one thing than your Priests of *England* are, for they suffered *Paul* to reason with them out of their Sabbath dayes in their Assemblies, quietly; but now, if any come amongst you upon the like account that *Paul* did, its hard for such to escape your furious hands, or a Prison in these dayes: whereby it appears your time is but short, you are so unreasonable and full of rage.

But the use that those Gospel Ministers the Apostles made of the Jewish Synagogues, will not serve your turns, O Parish-Masters, for unless you may have them in your own disposal to bring the world into them, to call you Master, and put into your mouths, it will not answer your sinfull minde: and so indeed, with you that have put the name of Church and Saints upon the wilde World, a great stone-house fashioned to *Solomons* Temple, with an addition of an high steeple (*Babel* like) with bells in it, seems most convenient, though it was not only abused to, but even built for Idolatry so much: But for the little Flock of Christ in Cities, Towns, and Villages, a lesse house when they need one, will be as much, if not more convenient: And to conclude, whereas thou intimatest, that your great stone Houses which thou callest Churches, though formerly used to Idolatry, yet now they are free; I say, thou wilt want proof for this, so long as you continue in the worshiping and serving of creatures; for *Pauls* Doctrine continues true, which saith, *Covetousness is Idolatry*: and unless you repent and bring cleaner vessels into your Temple than you do.

Qu. 15. Thy 14*th Query* was for set Places, now this the 15*th* is for set Times, and thou askest, Had not the Saints in Scripture their set Times for Publick Worship as well as we?

Ans. Yea, I say, the Saints amongst the Jews had their set times for their Worship better than yours, they were under the Law, and that was their warrant; but you are neither under Law nor Gospel in truth, but only carnal imitators in your wills, sometimes of the one customs, and sometimes of the other, as your

self-willed and self-ended hearts in your blindnesse prompts you unto; and so for this I say, love the life which Christ hath lighted you withall, and it will lead you to Repentance from all your vain observings; and in the light wait, that Gods good Spirit you may know and receive to teach you, and lead you into all truth according to the promise; and so wait in the Light that lets you see your wants, that's the holy place, and wait there for him in his time, that comes in his own, not mans time; and be not as the Heathen, that think to be heard for their much wording of it, nor spread abroad the sails of your vain imaginations, when you pray as the Hypocrites do, lest Satan transformed carry you about, and fill you with the winde of his frothy spirit, making you believe you pray with Gods Spirit, when it is his own lying spirit, as his custom is amongst you to work.

Qu. 16. So thou having spent thy strength in pleading for your set places and times in imitation of the Jews, thou goest on in this Query, endeavouring to prove your work on these times, in those places, from the likeness of them, to theirs then. And thus as you do, so do the Papists for their customs, for they reason as thou doest: For had not the Jews, say they, a Temple, and Synagogues? so we; had not they one high Priest? so we, who is called Pope; had not they an Altar, and Sacrifice outward? so we; had not they their set Fasts, and Musick in their Temples, and Quiristers, and Tithes, and Offerings, and such things? and so have we, say they: So saith *John Reynolds* here in this present fifteenth Query: Had not the Saints in former times the Scriptures read in their Congregations, *Act.* 15, 21. *Luke* 4. 16. and sometimes expounded, *Neh.* 8. 7, 8. and prayed there, *ver.* 6. and singing *Davids* Psalms there, 1 *Chron.* 16. 7, 1, &c. and blessing the people in the Name of the Lord? *Numb.* 6. 23, &c. Well, this was so under the Law, but what wilt thou infer from this, that you may continue the customs of the Jews in such things; that follow not, unless you will deny the ascention of Christ, *Eph.* 4. from the 8. to 17. for the Jews were under the Law, and so they had a wordly Sanctuary, and a worldly service, with divers ordinances of that nature, until the time of reformation by Christ raised up, and come again in Spirit, and then sayes God, Behold I make all things new, and so he that is in Christ is a new creature; old things passed away, all things become

come new new Temple, new Offerings and service, new Prayers, Singings, Preachings, which no worldly man can get into, but all with the holy Spirit and understanding? But thou bringest several places but of the writings of the Apostles, and *Luke* in *Acts*, *Corinthians*, and *Hebrews*, how it owe that the Apostles and Saints used praying, preaching Psalms, and blessing amongst them. Yea, but what is that to you, that deny that infallible Spirit of God to be head in you that guided them; and so get the worlds wisdom, arts, and helps instead thereof, to make you Ministers and Saints by. You have indeed in some things a form of their works, but the Power being found not only wanting amongst you, but denyed by you; the children of Light are necessitated to turn away from you, and thus to witness against you.

But thou saist, Christ did not only read the letter in the Jews Synagogues, but also preached from a Text of it: To which I answer, For his reading, he did it upon account of being a Jew, to fulfill all that righteousness of the Law in his day till his offering up; but that he preached from a Text, as you Priests do, I utterly deny. For his doing at that time was only this: He being reading in the Prophet, as is mentioned in that fourth of *Luke*, and in providence meeting with that place, which said, *The Spirit of the Lord is upon me, for he hath anointed me to preach the Gospel, he hath sent me to heal the broken hearted*, &c. And the Spirit of the Lord arising in him in Life and Power, and Witnessing in him to the fulfilling of that Scripture in himself, he was overcome with love and glory, and so closed the book, and gave it again to the servant, and sate down: and so the eyes of the people were fastened on him through admiration, and ravishments of love, and Spirit that was upon him: and so as that living Spirit gave him utterance in the silence of all flesh, he spake to them, and preached in many gracious words the fulfilling of that Scripture in their ears, of that day: and this was Christs doing there.

But O you paid hired teachers of *England* here! What have you to do to boast of this example for warranting your practice? there was no choosing a Verse in a Chapter, in the will of man, which you think you can raise most words from, and so comfort with your own imaginations and old rusty books, how you may

raise an houre discourse, or so, from it, and so divine to please the itching ears of carnal professors, that they may give you outward Honour, Glebe-lands, Tithes, Augmentations, Easter-reckonings and the like, to please your lusts, and if need be to fight for you, and lay their sword and Law upon all that will not hold you up, and cry peace to you: O Hypocrites! how have you deceived the poor people with your long wrestlings of Scriptures? but now that the Spirit of truth is come, it is leading us into all truth without your help, praised be the Lord for ever.

And so for Christ his expounding out of *Moses* and the Prophets, and opening the understanding of the Disciples to know the Scripture mentioned, *Luk.* 24. And *Pauls* expounding and testifying of the Kingdom of God, and perswading the Jews concerning Jesus, both out of the Law of *Moses*, and out of the Prophets, mentioned, *Act.* 28. is nothing to you, who now-a-dayes, instead of testifying to the Kingdom of God, and opening the understanding to know Scriptures, and the Light of the world, which they witnessed unto, do testifie of this world, pleading for your carnal ordinances, for places, set times, bowing one to another, and the like, as is manifest in these Queries; and so instead of opening, shut up the Kingdom of heaven against men; and so with those of old, will neither enter into the Kingdom of God your selves, nor suffer others, but are under the woe, as you and the people may read all along in *Mat.* 23. And for singing of Psalms, it might not lay, that the Saints sung the very words of *David*, and no other, and that in Rhime and Meeter in worldly tunes, after men's inventions, or in Organs, or so: But they sung as the Spirit gave them utterance in plain words, as them may see recorded in *Acts* 2. 11. &c. Which thou bringest for singing, if they may be called singing. This was a song by the persecuted, not the persecutors, which in the persecuted Church of God at this day is often sung, worthy consideration, but a shame for all persecuting Priests and professors to take these words into their mouths: and the same apostle in that place, 1 *Cor.* 14. 26. thus saith, every one hath a Psalm saith, *I will sing with the Spirit and with understanding*; so then a Psalm was a gift of the Spirit, spoken forth from the understanding to the edifying of the hearer, and they were to be silent when that

gift

gift was exercised as well as others; but your confused noises and Temple songs, is but as howling in Gods ears, and to children that are in their days; for there the proud and scornful sing sadly, and say they are not pleased and displeased: but as *David* said to *Ephraim*, and so with the unrighteous in *Davids* Psalms in word used, but the holy life and innocent love that he lived in actively, in deeds denied; and so the Lord had no pleasure in you.

And for that Scripture thou bringest of *Aaron* and his sons blessing the people of *Israel* in the Name of God; and *Paul* commending of the Churches in the closure of the Epistles to the grace of God, or so, makes as little for your customary blessing of, and speaking peace to the wicked for self-ends, as the preaching of Christ doth for your calling and distinguishing; for you are neither of *Aarons* order, nor of Christs teaching and so wash you, and make you clean, putting away the evil of your doings, and God will bless you, but not otherwise; and better will it be for you to have the lowest place in that blessing, then the uppermost room where you stand in the cursed ground.

Qu. 17. Thy seventeenth and next Query is: Hath not Christ Jesus sent out his Ministers to Disciple all Nations, and to Baptize them in the Name of the Father, Son, and Holy Ghost, and promised to be with them to the end of the world? *Matth.* 28. 19, 20. Is not that Baptism with water? And having set down some Scriptures that speaks of washing with water, thou cries, are not they then contrary to Christ and his Apostles that deny water Baptism?

Ans. To which I answer, That all this if it were granted thee, is nothing at all to thine and thy brethrens practice, who take a little water and sprinkle it on a childs face, calling it Christs Baptisme, for there was Discipling, and confessing of faith, and the holy Ghost before Baptizing, which cannot groundedly by you be said of Infants of a day old or so; and this thou knowest, which made thee to halt in the work of that Query there following to prove Infants sprinkling: And first, Thou goest about to prove it, by saying the Scripture intimates, that the children of believing Parents are Disciples, *Act.* 15. 10. I say to the children of Light, this Scripture intimates no such thing at all, but plainly

plainly holds forth the contrary; for the words there are, *What temptest ye God to put a yoke upon the Disciples necks, which neither our Fathers nor we were able to bear?* Now these Disciples here spoken of, were not natural infants, but grown men, Christian believers; as the first and the twenty third, and twenty fourth Verses of this same fifteenth Chapter do plainly shew; and so if thou hadst not been a blinde follower of the blinde guide *Richard Baxter*, whose abominable Argument this is, thou wouldst not (like a beast) have offered to bring this for this purpose, for it shames you all to Devil. But this Argument being too weak for thee, thou endeavourest by another Argument, as little to the purpose, to prove the natural Infants subjects of water Baptism, because, sayest thou, they have received the holy Ghost, or else how can the Kingdom of God consist of such? To this I answer, and say, How if Christ had taken a little Lamb, or Dove, and set it before them, that was striving to be great, and had said, Except ye receive the Kingdom of God as this little Lamb or Dove, yee cannot enter it, for of such is the Kingdom of God, would it therefore have followed, that the Lamb or Dove had received the holy Ghost? But which of the natural Infants which you sprinkle hath the holy Ghost? and which not? how come ye to see this difference? or you will say, that all have it; if so, then may people have the holy Ghost ordinarily by natural birth, without hearing, than where is your great glorying of your words or Sermons? but to proceed, thou saist, Can we imagine that God will give them the Kingdom, and deny them water Baptism? I answer, God will give the Kingdom of Heaven to whom it belongeth, and it consists not in outward observation or washings, as dipping or sprinkling, or so, but in righteousness, peace and joy in the holy Ghost. And thou that with the Papists attributes so much to Water-Baptism, how comes it to pass, that after all your sprinkling the children, as they grow up in years, they grow up in so much wickedness and vanity, as is every where manifest? And as concerning children of believing Parents, we deny them not to be believers that hath the light, and believe upon it, but say it is insufficient, as before is declared. But as for that *Mat.* 28. which thou and thy brethren usually bring for your custom of Preaching and Sprinkling of Infants; I say, it makes nothing for you, who sit down in some

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fat benefice or other, as times favour you, and there divine from the letter, as you did, an hours discourse or two in a week, or so, to the people for money; Why go you not into all Nations as they did, and Disciple the Turks and Indians, if you will be warranted by this Scripture? but whereas you take the Apostles for your example, I query first, When did ever the Apostles go to the Schools of the World so many years to be made Ministers? Did ever the Apostles seek to the Magistrates to compell people to pay them wages as you do, or compell people by their sword to conform to Christian Doctrine? or when did they sprinkle Infants, receive Tithes of the people, reading *David* prayers, quakings in Rime and Meeter as you do? when were they called Master as you are? and many the like things, wherein you differ as much from the Apostles, as Darkness is from Light, whereby you show your selves to be guided by a contrary Spirit, (to wit) the spirit of Error: Io for ever be silent, and stop your mouths, for you are both out of the Apostles Doctrine and practice, as your fruits make you manifest.

Qu. 18. Thy Eighteenth *Queries* is, concerning the Supper: and thou askest, Hath not Christ Jesus given us his own Example for the celebrating of *the last Supper*? And hath not the Apostle *Paul* delivered it to the Church, and commanded the Saints to do it in remembrance of Christ, *and thereby to shew forth the Lords death till he come again*?

Ans. The *Lords Supper* we own; for *Behold I stand at the door and knock*, saith Christ, *and if any man hear my voice, and open to me, I will come in and sup with him, and he with me*: And for the Doctrine of Christ, his eating and drinking with his Disciples, so we own it in its place, and for its time: But what is that to you who are both out of the Doctrine and Practice of the Apostles? as by your fruits is manifest: *And so you eat and drink unworthily, and thereby are guilty of the body and blood of Christ, and so eat and drink damnation to your selves, and do not discern the Lords body*: And so in witnessing against you and your practices in this state, we neither vilifie men nor Jesus Christ. And thou sayest, What a vain pretence is it to say, We eat Christ spiritually? I say, it is vain, if it be but in pretence; but if it be in truth, it is the greatest thing that is, for it is Eternal life, and he that thus feeds upon Christs body, is alive to God: But you in all your

other

other eating and drinking are dead whilest you live: And lo of you this would keep people alwayes in the Figures and Signes, saying, *The coming of Christ*, spoken of 1 Cor. 11. 26, yet, is never to be witnessed here: I demand, Whether that Cup, which the Apostle said, *The cup of blessing which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the communion of the body of Christ? For we being many are one body, and one bread, for we are all partakers of that one bread*, 1 Cor. 10. 15, 16, 17. I say, Whether was this outward Bread and Wine, yea or nay?

Quæ. And in the next Question you will meet over with these things again, saying, How can those persons be faithfull to Christ Jesus, and obedient to his Gospel, that refuse to pray, and sing Psalmes, and baptize with Water, and receive the Lords Supper?

I answer, and say, If any disobey God in any thing he commands them unto, whether in these things or in any other, they are not faithfull to Christ and his Gospel, but those people thou here secretly shootest at, are taught to obey God in all his requirings, whether as to these things or others, and so to glorifie him in their bodies and spirits, which are his, and so are not clear before the Lord from this thy charge, and also from that which follows; for we revile none, much lesse those that in conscience of their duty to God observe them or any thing else: and so the reviler must lodge in thine own bed, who feares not to revile and speak evil of such in these dayes, as in conscience to their known duty to God, worship him in spirit and in truth.

But you whose fear towards God is taught by the Precepts of Men, in vain is all your worship; for I testifie for the Lord that whatever you do; though it had the very forme of the Saints practice of old, which yours have not, and not tied therein to by the motion of the eternal and infallible spirit of life, it is nothing but the Precepts of Men, and will-worship, and no better then offering swines blood, or cutting off a dogs neck: and for the endeavouring to keep up your custome of praying, and singing in mixt Congregations, from the Example of Jews, or them that followed Christ: I say, your hypocriticall praying, and lying singing is good no where, but as filth and dirt to be trodden under foot by him whose feet are upon the mountains; and I

see

see thy pride all along, that would be comparing your Congregations to those that followed Christ; nay nay, for though there was One Devil, yet there was Eleven other Wise: but when you are searched, scarce one of many twelves that hath any true fear of God before their eyes is to be found.

Qu. 20. And whereas in thy last *Querie* thou askest, Whether those Persons that have experienced the operation of the spirit of God in the Gospel-preaching, and Administrations, convincing their Consciences, melting the hearts, humbling the spirits, and turning them from darkness to light, and have afterwards tasted much sweetness, and have felt soul-ravishing comforts in the enjoyment of God in Ordinances, have not the witness in themselves that God doth own these, and bless these Priviledges to them. I answer yea, it is that with all that in truth have the Witness in themselves, that God doth own these, and bless these priviledges to them. But those People that go under the name of Quakers, have to the praise of Gods free love the witness in themselves of such fruits as these amongst them, from the virtue of the everlasting Gospel, and its Administration. And therefore we can witnesse, that *John Reynolds* and all such as condemn this Ministry and work of God amongst us (as Heresie, or so) are Deceivers, and that they are Strangers to spiritual communion with God, whatever in words they may boast, who cannot meet with, and enjoy God where we (to his immortal praise be it in truth spoken) do experience that lovingkindness and goodness which is better then life it self: And therefore, how long may this *John Reynolds*, or any other Seducer, or painted Sepulchre talke, before ever they can perswade these whom the Lord hath so loved not to believe their own spiritual senses and experiences? But to conclude, Whereas this *John Reynolds* in his high swelling words of his *last Querie*, and the 12th, boasts much of his own and his Fellows Experience of spiritual things, I refere the Reader to the 12th of his *Queries*, and especially the 3, 5, 8, 10, 11, 14, 15, 16, and to the answers to them all; and to weigh all in the Ballance of just Judgment, and it will appear to him beyond words what may be judged of them and us.

T. T. [illegible]

Something written from a true Experience of the work of God, with a Discovery how it was wrought; and

Some tender Acknowledgments of Gods free Love therein, given forth for the good of others that desire to be acquainted with him.

OH the glorious appearance of God unto Salvation; in the Light of Eternal Life made manifest and revealed in Jesus Christ, through the free love and goodnesse of God unto our soules! Oh thy Love, thy inexpressible love to us! Let it never be forgotten; for thou that causedest the Light to shine out of Darknesse, hast arisen in our hearts, to give us the Light of that infinite & innocent Glory which is in God, by the Revelation of Jesus Christ, whom we were seeking for without, but now have found him to be near us, even in our hearts and mindes arisen, to plead with all the enemies of our souls; yea undoubtedly is arisen to make Warre in Righteousnesse, and by his own arm of power, with that in us that hath grieved and dishonoured, and oppressed him, the pure, holy, and everlasting

God

God of Love, whose Love, whose infinite love we cannot too much admire, nor requite, who hast made, and are making that appear in us, which hath searched our hearts as with candles, and which shines, and is shining forth, to the dispelling of the power of darkness, and to the discovering of the man of sinne in us, by the brightness of his glorious appearance. Oh the strength of this Love of God, there is no Love like unto this love; for God hath so loved us that he hath sent his Son a light into us, that we might not abide in darkness, but might have Eternal Life abiding in us. How hast thou made known to us the Works and Workers of Darkness! and not only so, but hast been in us as fire to consume the motions and Lustings of our Corrupt Flesh, which fire was kindled by the breath of the Lord, and by the Spirit of his mouth, which fire also proceeded out of the mouth of the Lamb; did so kindle and inflame with a love unto his glorious pure Light within us, that it, was so glorious in brightness that the Light thereof did shew unto us the wayes and worships of the World wherein we had delighted, to be an abomination to the Lord God; and we begin not any longer drink of the *Harlots* cup, for fear of drinking her plagues, which the righteous God hath and will bring upon her to the uttermost: And although the Merchants of *Babylon* did much in words and Writing to keep us in bondage to her doctrine and Worship, yet blessed be the Lord God who hath opened unto us the path of Life, and is come to make us free to walk therein. The Lords Word hath been in us as a Hammer to break our hard rocky hearts into pieces, yea the Lord hath been exceeding terrible in pronouncing Wo upon Wo, Plague upon Plague, and Judgment, Indignation, Vengeance, and Wrath upon what in us that did evil and would not have Christ Jesus to reign in our mortal bodies. Yea the glorious power of this Light of Christ Jesus that hath shined in our hearts, hath appeared, to scatter, pull down, and make desolate the Towers of *Babylon*, and throw the *Beast into the bottomless pit*, whom we have too long worshipped. Oh the working of this pure Love and Light of Jesus Christ, who would not suffer us to passe on in peace in that Way which leadeth to Destruction! but hath

opened to us the gate through which we must enter into Life Eternal, into the Kingdome wherein no corruptible thing can enter; and which Heaven and all mankinde are kept, while they continue in the state of disobedience, let their profession of their own Righteousnesse be what it will. For although many are making a Profession of God and Christ in words, who are ignorant of his Life and power made manifest in them, to destroy the Man of sin, so were we. And although many may say, They have been hearing, singing, reading, praying, and repeating, and speaking much of God and Christ, so were we, at which time we were Enemies to him in our minds, by wicked Works, and did not know Salvation nor Redemption by him: & although many may say they have been seeking him in several outward Observations, even so have we: and although many may say, They have read the Scriptures, and have spent much time in reading of them, so also may we; although we were perswaded that we walked contrary to them, because we were not guided by that Spirit that gave them forth, but had our minds blinded through the darknesse that was in us, being blinded by the God of the World, at which time we sought the Living among the Dead, crying up those that said, Lo here, Lo there; yea, upon these barren Mountains and dry Hills have we been feeding; which brought leannesse into us, who were like those dry bones, wanting flesh and sinews, life and marrow; which the God of Life and Love hath and doth give to them who are in the Faith that can receive these glad Tydings of Salvation, this Gospel of Peace, this Seed of the Kingdome, which at first may be but little, but being watered with the dew that comes from heaven, it may become a fruitfull tree; so that the glory of God may be seen in the branches thereof, which was Christ within, the hope of the glory. And although we have been *eating of the husks among the Swine, when in the Fathers house there is bread enough* for all that can by faith receive it, and feed upon it: whereas the Proud and Haughty have neglected it, and have spent their time for that which cannot satisfie; and too many lay wallowing in that which was reconciled to the mire long agoe, and do turn to lick up that vomit which they spewed

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out long since. But bleſſed be the God of Love, who *feedeth the hungry with good things, when the rich are ſent empty away*; without that immortal food by which Gods dear babes *do grow up even like calves of the ſtall, and flouriſh like the cedars*, and *grow like the Lilies*, being planted by the Lord, and dreſſed by his power, through which the Righteous obtain the Kingdome, that ſtands not in words, nor in Meats, nor Drinks outwardly; but inwardly in Righteouſneſſe, Joy, and Peace: which Inheritance is of more value than all things; nay Fathers, nor Mothers, Houſes not Land, Brethren nor Siſters, nor outward Life is not to be compared to it: for Mortality is not to be compared to Immortality, nor theſe Earthly, fading, periſhing things with that durable Treaſure which hath been hid in God from the Foundation of the World. *but is now plentifully revealed to babes and ſucklings*, to the praiſe and glory of God be it ſpoken, who is coming to crown thoſe with a Crown of life that have been willing to take up the Croſſe to their own carnal ends, and who have been willing *to die, that Chriſt may live in them.* The glory of this truth hath been preciouſſince we have believed in it: it hath made us dead to many things which were a diſhonour to the Lord, and did grieve his pure ſpirit, yea the fullneſſe thereof hath refreſhed our hearts, and quickened our ſpirits, by the living vertue that is in it: And they that know it, and abide in it, ſhall be made free by it: and whom the truth makes free, they are free indeed: and whoſoever is begotten and borne of it, cannot follow the motions of the Fleſh, nor be obedient to the ſpirit and power of the Devil, neither within them, nor without them, but are made able in obedience to truth to withſtand him; and make Warre with him, although it be not with ſword, nor with ſpear, nor other outward Weapons of Warre, but with the ſame Weapons by which Chriſt Jeſus got the Victory over the World, and all its falſe Wayes and Worſhips; which vvas by the ſvvord of his Spirit, vvhich is exceeding ſharp, quick, and povverfull; and vvith theſe Weapons of Warre did all the Holy men of God fight, and by Faith and Patience ſhall ſuch obtain the Victory.

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And here hath the Lord God of Eternal powver raised up an Army, vvhose Bovvs are bent, and vvhose Swords are drawn, and are coming upon all that are fighting against God, his Kingdom, Powver, and Glory; vvho is a coming to raign, and take Dominion; and no Weapon formed against him shall ever prosper: Although many may gather together against the Lords anointed, to keep them in bondage, and to oppresse them: yet the God of Israel is strong and mighty, yea he vvill be exceeding terrible to all *Sions* Enemies, vvhen they have filled up their measure, in persecuting those vvhich are as dear to God as the apple of his Eye; of vvhom he taketh care, and for vvhom he doth provide, and doth supply their vvants by pouring into their Wounds the *oyl of joy and gladnesse, in giving them beauty for ashes, and the garment of praise for the spirit of heavinesse*: vvho doth give them irresistible courage and boldnesse to stand up for Him, and His Truth, not mindeing nor regarding Fathers, or Mothers, Wives, nor Children, Houses, nor Lands, nor Life it self, so they may vvin Christ, and inherit his powverfull Kingdome, vvhich is not of this world, nor doth not stand in outward observations, nor words, which mens wisdom teacheth, not in meat, nor drink, nor such earthly things; but in righteousnesse, joy, and peace in the holy Ghost, vvhich vvill abide for ever, and for evermore.

Wherefore all people and inhabitants of the Earth, bow down your minds unto the Light of the glorious Gospel of Christ, which is the Power of God unto Salvation unto every one that doth believe in it; for all that can receive it in the love of it, their deeds are made manifest by it, and so strength is given to him that believes, to stand against the devil and his temptations; yea, and victory is given over the devil and his temptations; and such will be able to say in truth, *Christ Jesus is Gods Salvation unto them, for he is undoubtedly the Way, the Truth, and Life*; which God hath ordained to be a Light unto the World, that all that follow it may not abide in Darknesse, but might have eternal Life through the same; for this grace of God that bringeth Salvation, teacheth to deny ungodlinesse, and worldly lusts, and

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to live soberly, and righteously, and godly in this present evil world; And this is freely given of God unto the Creature man to restore him and bring him from under Satans power, who is the Prince of the Power of the air, that hath his liberty to work in the hearts of such who reject this Light of Christ Jesus, accounting it insufficient for them to follow, and despise the free love of God that condemns for sin, and reproves for doing evil; because they love their evil deeds better then this, therefore they follow that which is evil, and hate that which is good; for the evil doer can have no unity nor fellowship with it; there is no concord, no agreement betwixt Light and Darkness, for this which is given of God, is of his own nature; and the nature of God is pure and holy, and without holiness none can see the Lord; but as the creature is brought down into this continually, to watch and wait for its working, the properties and operations thereof are truly known and understood in bringing that back again into consideration, which it may be was acted and done long before, showing and making known to the person what his minde runs after, and what he most delights in, and what he spends the time for; and as any is brought to consider of their wayes and doings, they will at sometime or other be brought to see the vanity thereof, and their minds will be troubled; in the present sense and feeling of such or such an evil action, or of such an evil word, because it corrupteth and defileth them, who inwardly are reproved by the Light of Christ Jesus; for whatsoever is reprovable, is made manifest by the Light; for that which doth make manifest is Light; And whoever thou art that doubtest of this, whether it be true or not, yet be this known unto thee whoever thou art, that thou shalt know it in the day of the Lord, whether thou hast now an ear to hear or not; for which I do bear forth this testimony, which I do finde was testified of by holy men in former generations, as they were moved and inspired by the holy Ghost, written and recorded in the Scriptures of truth, who have by the Candle of the Lord seen what that pearl is, for the obtaining of which all other things are not to come in comparison, nay the loss of all things for the enjoyment of this one

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thing, is indurable riches, which no mortal man can take away, where this little leven hath levened the whole lump; which Scriptures cannot do, nor Bread, nor Wine, nor Water cannot do; but the Lord makes his grace all-sufficient to those that can by faith receive it in the love thereof, which is plentifully shed abroad in the hearts of some by the holy Ghost, which I have in measure participated of; to the praise of God be it for ever spoken.

But I well know, that this seemeth strange unto many, to hear of something which we declare of, which we value and praise above the Scriptures; yea, which is in it self of more worth to us then any other visible thing which our bodily eyes did ever behold, which was before Scriptures were written, and shall be when all visible things are come to an end (which is a manifestation of Light freely given of God) to man to be his Law-leader, and restoration to God the Father out of all evil into all truth, where the true worship of God is known and performed; which Gods holy Prophets, and Apostles, and Ministers directed people to follow; And all that desire to know truth, may do well to consider of what is written in the Scriptures of truth: *Deuteronomy* 30. 10, 11, 12, 13, and 14. *Jeremiah* 31. 31, 32, 34. *Isaiah* 42. 3, 4, 5, 6. and 49. 6. and the 55. and the 4. *Luke* 17. 21. *John* 1. 9. *John* 16. 7, 8, 9, 10, 11, 12, 13. *Romans* 10. 8. 1 *Corinthians* 12. 7. 2 *Peter* 1. 19. *Titus* 2. 12. *Hebrews* 8. 8, 9, 10, 11. Many have tasted, felt, and handled of the Word of Life, and the sweetnesse and vertue of it constraineth them to contend earnestly for it, that all that have any breathings after God, may come to know true union and fellowship with him in the Light of his Son Jesus Christ, who is assuredly risen in great Power and Authority, and will break through the clouds that have hindred the glory of his truth from shining in their hearts, who have been wandring about in the cloudy and dark day, seeking rest, but have not found it, spending their time for that which cannot satisfie. But the fountain is opened, and the water of Life doth run to satisfie the thirsty breathing babes of God: And there

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is bread enough in the house of God, that all may come and eat. Wherefore let him that is ahungry come, and let them that are athirsty come, for this food is freely given of God to all that can by faith receive it. Oh therefore that all that are seeking the Lord in the sincerity of their hearts under any form, tradition or outward observations, might be brought to the manifestation of God in them, in it to know their state and conditions, and all their wayes and works made manifest, that their enemy may be cast out, and all their lusts subdued, that Christ might be their Lord and King to rule and reign in their mortal bodies, who may be content to become fools to the world that Gods wisdom might appear, and that they may die to themselves in every thing, that Christ might live in them, and they may live to him, for which my soul hath cryed mightily unto the Lord, yea and shall cry, that all the sheep of Christ may be gathered into the one fold of rest, to feed together in the pasture of Life, feeding together at the Table of the Lord; where we may eat our food with joy and gladnesse of heart, where no envious Persecutors shall be able to come to make us afraid, nor take this food away, which is the flesh and blood of Christ Jesus; and whosoever eats thereof hath Eternal Life abiding in them; but whosoever eats not of him, cannot live by him. Wherefore a warning to all Professors to examine themselves with the Light of Christ in them, whether they have thus received Christ Jesus, and eats of his flesh and drinks of his blood, seeing they have made so little of his Light in them; accounting it insufficient for them to follow, and a natural thing appertaining to the corrupt nature of fallen men, and so have stumbled at it: And how many have fallen, because they have rejected it, and could not receive it in the love of it, that could not bow thereunto, that thereby they might have known reconciliation, everlasting peace, and assurance of Gods love unto them, and have received power over that which they have pleaded for: but how are they like to receive power, who

cannot receive that which should give them power: But much better were it for you, if your faith stood in this power, and not in the wisdom of words which many of them have been covered with: But the Lord God of hosts is come to uncover all that are not covered with his Spirit, that those that are covered with his Spirit might appear, and be honoured therein for ever.

Therefore you that have any tenderneſſe in you to the Lord, or any desires to his truth, Oh come into union with it, and follow it in obedience that ye may be sanctified and saved thereby. For I well know that there is much tenderneſſe in some of you, and much brokenneſſe of heart to see wickedneſſe abound: And some of you have a true piety in you towards your fellow-creatures: therefore in the tenderneſſe of love do I write unto you, because I have been one of you, and spent much time among you; And truly Friends, my love is dear to that which is of God in you; Therefore do I beseech you not to forsake this fountain of living waters, to hew for your selves broken Cisterns that cannot hold; and what though you may be led to crosse your own carnal minds, and to deny the profits, pleasures, and glory of this world? And what though you may be led out of its customs, worships, and fellowship? And what though you may be brought out of your many words, yea through the wilderneſs to all this, and to many other things unto which the wicked one doth incline you? Oh blessed change! how sweet will this make you smell in the nostrils of the Lord? yea, and this savour will be good to his people whom you have envyed many of you, because they have told you the truth, and could not have unity with you in your evil actions and formal worship; but that hath the Lord made manifest to some of you, by what he hath suffered to come upon you, for the trial of you, that you might know upon what you were builded, and might begin to build upon the Rock that cannot be shaken, which is Christ Jesus the Light, the Life, and Power of God; the true Light

that enlighteneth every one that comes into the World; vvhich I desire to be comprehended vvholly in and fvvallovved up vvith, vvhich hath many a time overcome my heart.

John Payton.

From the place of my outward being in Dudly, *this* 20, *of the* 8, *Month.*

THE END.